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THE CIRCULAR LETTER

FROM THE

ELDERS, MINISTERS, & MESSENGERS

OF THE SEVERAL

BAPTIST CHURCHES

OF THE

WESTERN ASSOCIATION,

ASSEMBLED AT SALISBURY,

On Wednesday and Thursday, 17th and 18th May, 1815.

Maintaining the important doctrines of three equal persons in the Godhead; eternal and personal Election; original Sin; particular Redemption; free Justification by the imputed Righteousness of Christ; efficacious Grace in Regeneration; the final Perseverance of true Saints; the Resurrection of the Dead; the future Judgment; the eternal happiness of the Righteous, and endless misery of the Impenitent; with the congregational order of the churches inviolably.

TO THE SEVERAL CHURCHES THEY REPRESENT, OR FROM WHICH THEY HAVE RECEIVED LETTERS.

Grace be to you, and Peace from God the Father and from Jesus Christ our Lord.

DEAR BRETHREN,

THOUGH the letters received from the churches which we represent, have, as usual, communicated tidings both painful and agreeable, yet we are happy to state, that those which bear the latter aspect have the predominance.

None of your ministers have been removed by death; several destitute churches have been supplied with pastors; in some places a pleasing revival of religion has been experienced; the additions have been considerable, and peace prevails in a happy degree. Some few exceptions to this statement have mingled pain with our pleasure; but, on the whole, we have reason to declare with gratitude, 'The Lord hath been mindful of us, and hath blessed us.'

But though we have been preserved from the inroads of death, several changes have occurred since we last addressed you; and this year we have, for the first time, to regret the absence of a respected and beloved brother, whose judicious counsels, affectionate manners, active zeal, and animated addresses, have, for many years, imparted an additional zest to

these annual meetings. Our brother BIRT has left us, attended by our fervent prayers, that his latter days may be crowned with peace and usefulness, commensurate with his desires.

Events have also occurred, so interesting to the Denomination at large, that we cannot refrain from passing the bounds of the Association to notice them. Of the little band of distinguished men, who were the Fathers of our Missionary Society, several have entered into rest.—The beloved PEARCE saw the work commenced, and soon ceased from his labours. His companions in the glorious cause have been spared to see the fruit of their exertions, and the pleasure of the Lord has prospered in their hands. But now SUTCLIFF is gone!—And within these few days, at the grave of FULLER, we have had to exclaim, 'How hath the Lord covered the daughter of Zion with a cloud!' Our friend, our counsellor, the undaunted champion of our faith, he that seemed 'the greatest among us, because he was the servant of all;' our Mission's invaluable Secretary is no more!

When good men of all denominations unite in lamenting this event, as one of the most melancholy that could have befallen the Church of Christ, no wonder that our hearts are filled with heaviness. Such wisdom, activity, and zeal; such simplicity and fortitude; such promptitude and decision of conduct; such love to Christ and love to man; such prodigious strength of mind, and unwearied devotedness to the service of God, as combined to form the character of this great and good man, are not often to be met with. Brethren, we are grieved: grieved, both on account of the losses we have sustained, and the admonitions which they give, to be prepared to lose our yet surviving Fathers. We entreat you to pray to the divine Saviour, who is 'the same, yesterday, to-day, and for ever,' that though his faithful servants are removed, the zeal of survivors may suffer no abatement in the holy cause that lay so near their hearts; that the ministers who are rising up, to occupy the places of the departing generation, may be blessed with a double portion of their spirit; that wisdom and love may be imparted abundantly to those who still superintend the affairs of our missions; that the venerable men who yet remain may have

their days prolonged; and that the word of GOD, proclaimed by Missionaries of every name, may grow and multiply, till the whole earth is filled with the increase.

Our Circular Letters to you sometimes contain general admonitions, and sometimes are founded on particular subjects. If this year we direct your attention to *The eminence of character at which, as Christians, we ought constantly to aim*, we shall probably advert to a subject, which to the best will not be unacceptable, while others may be reminded by it of some important considerations, that may not sufficiently have engaged their attention.

There are few persons who will not readily admit, that the attempt to unite a profession of religion with the practice of vice, is the height of folly; and, that to bear the name of *a Christian*, involves the strongest obligations to virtue and piety. Yet notwithstanding this general acknowledgment, is there not reason to fear, that many professors of religion entertain very inadequate ideas of the eminence of piety which they ought to attain? They are content with a negative blamelessness of character, with a freedom from gross blemishes; and satisfy themselves with attainments which are frequently equalled, and sometimes surpassed by men of no religion. It is not enough, brethren, that we guard against the commission of flagrant enormities, which would bring upon us the reproach of the world, or the public censures of the church; it is not enough that our conduct is outwardly decent, and that we regularly go through the routine of religious duties. Thousands who never pretended to be converted go as far as this; yea more, in their general deportment, are lovely, ornamental, and worthy of imitation. The sincere disciples of Christ are a peculiar people, distinguished not only from the openly vicious, but also from the more refined and amiable. They are 'the excellent of the earth,' 'the salt,' and 'the light of the world,' and if they act in character, there will be something in their deportment which will distinguish them from the moralist who is unconverted.—There will be an eminence in their attainments, a dignity in their behaviour, which will adorn the doctrine of GOD their Saviour. *If we live in the*

Spirit, says Paul, *let us also walk in the Spirit.* When our Lord enquired of his disciples, *What do ye more than others?* he was referring to the offices of humanity and love performed by men of the world. Useful and commendable as these are, they fall far short of the requirements of the Gospel. It behoves Christians to copy the divine benevolence, and 'to be perfect, even as their Father who is in heaven is perfect.' *Ye are a chosen generation*, says Peter, *a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.* There is a conversation which *becomes* the Gospel of Christ.

With a view to urge you, dear brethren, to seek this eminence in religion, to cultivate this distinctness of character, permit us to lay before you SOME OF THE CONSIDERATIONS WHICH SHOULD INDUCE YOU TO WALK DIFFERENTLY FROM OTHER MEN.

In joining yourselves to a Christian Church, and professing to be converted, you declare that a very essential difference exists between you and the rest of the world. The hearts of all men are by nature corrupt and depraved, and even the most amiable in their outward deportment, before they are renewed by the Spirit of God, have their understanding darkened, are alienated from the life of God, and are the children of wrath even as others. But beloved, if holy faith and true repentance have been wrought in you by God, if you are new creatures in Christ Jesus, then 'old things are passed away, and behold, all things are become new.' 'Ye are not of the world, but are chosen out of the world.' The motives that should urge you to maintain distinguished purity and dignity of behaviour are almost innumerable. We can but just advert to them.

Consider *the design of God* in making you his people. 'Know that the Lord hath set apart him that is godly for himself. This people have I formed for myself, they shall shew forth my praise.' Consider the *greatness of the power* which GOD has displayed in your conversion. To the infinite JEHOVAH all things are equally easy, but some of his operations display more of his energy than others. We read of the 'works of his fingers,' and also of his 'making bare his arm.' Whenever his great power

is exerted, it is in order to produce great effects. How manifest therefore ought its effects to be in you who profess to have known 'the exceeding greatness of his power, according to the working of his mighty power which he wrought in Christ when he raised him from the dead.' Consider the *superiority of the principles* which the Spirit of GOD has implanted in you. You are 'born of GOD,' you are 'made partakers of a divine nature,' you have 'the Spirit of GOD dwelling in you.' What, therefore, it would be vain to expect from the powers of nature, may with the utmost propriety be expected from you. Consider the *spiritual knowledge of divine things*, which the illuminations of the Holy Spirit have imparted. 'While the natural man receiveth not the things of the Spirit, he that is spiritual discerneth all things.' 'The secret of the Lord is with them that fear him.' To you, brethren, he has revealed himself in his majesty, beauty, and spirituality; he has convinced you of the reality of invisible objects, and made you to feel the infinite importance of the eternity, on which you must speedily enter. You have been taught the vileness and danger of sin, the excellency and pleasantness of wisdom's ways. While conscience has been distressed on account of guilt, you have heard the voice of mercy in the Gospel, publishing Salvation by grace through faith. You have understood, believed, and embraced it: have been delighted with its harmony, sufficiency, and glory; in believing you have been filled with all peace and joy; by its doctrines your hearts have been purified, by its principles you have been strengthened both for duties and for sufferings, and, assisted by its promises, you have anticipated 'the glory that is to be brought unto you at the appearing of Jesus Christ.' And is it possible that with this light and these discoveries there should not be a marked difference between you and other men?

Consider *the infinite expence at which you have been redeemed.* 'Gird up the loins of your mind,' says Peter, 'be sober and hope to the end; as obedient children not fashioning yourselves according to your former lusts in your ignorance:—forasmuch as ye know that ye were redeemed, not with corruptible things such as silver and gold; but with the precious blood of Christ.'

Consider in what *an honourable point of view the character of believers is always placed in the word of* GOD. If you are Christians indeed, your privileges are indescribable, your honours inconceivably great. You are raised up and made to sit in heavenly places in Christ Jesus; you are citizens of the new Jerusalem, the Sons of GOD, heirs of GOD and joint heirs with Jesus Christ; you are GOD's portion and peculiar treasure, dear to him as the apple of his eye; he is not ashamed to be called your GOD, nor is Jesus the incarnate Deity ashamed to be called your brother. And can it for a moment be supposed, that privileges like these belong to men who in temper and behaviour differ but little from others? Will not every man who hopes that he has an interest in them, purify himself even as Christ is pure?

Consider *how much depends on you which it would be vain to expect from worldly men, and which if neglected by you, will not be accomplished at all.* Certainly the great GOD can do without any of his creatures; he depends not on them for happiness; he can execute his designs without their instrumentality; he gains nothing by their praises; and even the advancement of his own glory, in which he so much delights, adds nothing to him, for it consists simply in the impartation and diffusion of his own infinite excellency through the universe of holy and intelligent beings. This statement, however, supposes the employment of means by which his glory and his grace are conveyed; and that GOD's government has uniformly been conducted by their instrumentality, is established by Scripture and experience.

What then, brethren, will become of the glory of GOD, or of the interest of Christ, in the world? What will become of the souls that are perishing around you, or of nations now sitting in the shadow of death, if you, who profess to be Christ's disciples indeed, do not distinguish yourselves by your purity and active zeal? If you do not stand up for GOD, who will? GOD has placed you in the world as his witnesses, you are to uphold his cause, to maintain his glory, to bear testimony for him against all who oppose him. While he encourages you to expect great things from him, he expects great attempts from you. The testimony of your life should be decided, while your exertions are active and abundant.

As a motive for aiming at eminent attainments in religion, we would remind you, how *peculiarly displeasing to* God *are the sins of his own people*. They go nearer his heart than the sins of other men. Other men's sins provoke his anger, but these grieve his Holy Spirit. There are we trust none among you, who entertain the monstrous idea, that sin can do a believer no harm, or that God can see no sin in his people. You have not so learned Christ as to imagine, that by dying as a sacrifice for sin, he has set aside the eternal rule of righteousness. You believe that God's law never received such a testimony to its excellency and immutability as when the Son of God fulfilled its precepts and endured its penalty. You feel how much your sins are aggravated by the clearer knowledge you possess of God's character and will, and by the rich grace, which, without any merit on your part, has been displayed in your salvation; while in the chastisements with which your Heavenly Father has threatened to visit the transgressions of his people, and the many expressions of his grief which their offences have called forth, you see the most powerful motives, for 'cleansing yourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God.'

We would urge you to maintain the dignity of the Christian character, by reminding you of *the influence which your conduct is likely to have on unconverted men*. Professing Christians are described as 'lights in the world, holding forth the word of life,' and as those who endeavour to save souls from death. Let us not imagine, brethren, that this is to be done by our words only. No, the life and actions of a man speak in louder accents than his voice; and if we do not convince men by our exemplary conduct, that faith in Christ gives a higher tone to our morality, any other method will probably be inefficient.

The eyes of many are upon us, who understand what becomes a Christian, nearly, if not quite as well, as we understand it ourselves. If they perceive us doing no more than they could do themselves, without having undergone any radical change of disposition; if they see us inferior in amiableness, integrity, devotion, and generosity; is it likely that they will refrain from drawing conclusions unfavourable to religion? On

the contrary, if the influence of religion on our minds is manifest; if our seriousness, purity, zeal, and humility are undeniable; if they see us doing that which their own consciences tell them they cannot do; will they not be constrained to acknowledge the reality and excellency of religion; and may we not entertain hopes of winning their souls? 'Let your light,' said our blessed Lord, 'so shine before men, that they may see your good works, and glorify your Father who is in heaven.'

When we urge you to seek after eminent attainments in religion, we propose no unreasonable or impracticable undertaking. Our blessed Lord promises to those who ask it, all *the gracious influence they desire, all the assistance requisite for the most arduous duties.* If your spiritual life be maintained by faith in his all-sufficiency, his strength will be perfected in your weakness, you will obtain those victories over sin, and make that progress in the ways of GOD, which now, perhaps, you regard merely as objects of desire; in proportion as you become spiritual, diligent, circumspect, and ornamental, will religion become your element; the more you possess, the more will you desire; you will 'sing in the ways of the Lord,' and find by experience that they 'are strength to the upright.'

Consider once more, *the prospects that are before you when your course on earth is finished.* You are longing for perfection and you expect it, be then pressing towards it. Seek to have as much of heaven upon earth as possible. The glory to be revealed will infinitely compensate for all the toil you may endure, in the mortification of sin and the service of GOD; and if repentance can enter the abodes of glorified saints, you will not long have worn the crown of glory, before you regret, that on earth you did no more for your Saviour, and enjoyed no more of his image and love.

Having thus stated some of the considerations that should urge professing Christians to keep in mind the dignity of their character, and by the eminence of their religious attainments to make manifest the difference between them and other men; you will probably be desirous that we should POINT OUT SOME OF THE PARTICULARS WHEREIN THIS DIFFERENCE SHOULD BE APPARENT.

It is almost needless when considering such a subject as the present, to mention, that abstinence from gross sin which must be maintained by every sincere Christian, and which many, who make no pretensions to godliness, frequently attain. There have been indeed, and there still are men, who have made a cloak of religion, and under a profession of serious piety, have indulged licentiousness, dishonesty, and meanness, to a degree which many worldly men would scorn. It is with grief and shame we confess, that sometimes there may be observed a greater degree of integrity, ingenuousness, honour, and delicacy of sentiment, in persons not pretending to religion, than in those who call themselves the disciples of Christ. But let every man bear his own burden. Let men who so awfully deceive themselves, remember that the mask will ere long be torn away, that 'without holiness no man shall see the Lord; for if ye live after the flesh' says Paul,' ye shall die.' Let us learn to distinguish between religion and some who profess it. Painful as it is to witness the lukewarmness or inconsistencies of many who bear the Christian name, let us not, on their account, ever entertain a doubt as to the reality of religion itself. Though the bulk of professors were hypocrites, the reality and importance of true religion would remain unchanged: our obligations to love and serve GOD would not be diminished, nor would there be any room for questioning the reality of the enjoyments and privileges of the Sons of GOD. But, brethren, we bless the Lord, that this is not the condition of our churches. There are not a few among you to whom your Ministers can appeal with satisfaction, as living proofs of the power of the Gospel. *Ye are our glory and joy!* We cannot too earnestly inculcate upon you, how much the credit of your profession, and the success of the Gospel ministry, depend on your dealing with unworthy members according to the strict rules of Christian discipline; and we exhort each one of you, in his own temper and behaviour, to prove how much the grace of God has done for him. Study not merely to be as moral as many who are destitute of real piety, but to go beyond them; to exhibit the power of the Gospel, to live godly in Christ Jesus. Of what use is faith, if it will not carry men beyond nature? 'We exhort therefore and charge every one of you, as a father doth his children,

that ye would walk worthy of GOD who hath called you unto his kingdom and glory. This we desire even your perfection.'

There is nothing in which eminent religion discovers its influence more clearly, than in our *attention to the duties of the closet*. This is at once the evidence of grace, and the principal means of increasing it. As fervent prayer is one of the first symptoms of spiritual life, so a neglect of closet devotion is one of the first presages of backsliding and apostacy; and the manner in which we habitually attend to it, may afford us no uncertain test of the state of religion in our souls. If the secret worship of GOD is irregular or formal; if we attend to it merely to pacify conscience; if we feel no delight in the private exercises of religion; if while we are constant in observing the forms of godliness, we can rest satisfied, day after day, and month after month, without enjoying communion with GOD; if it is thus that we worship GOD in secret—what do we more than others? If we are born of GOD, and if we live under the influence of his grace and love, we shall esteem it good to draw near unto GOD; we shall approach his mercy-seat with cheerfulness and pleasure; we shall delight in conversing with our heavenly Father; the footstool of his throne will be our favourite resort, and while the formalist is indifferent to the enjoyment of his presence, our happiness will rise or fall, our strength encrease or diminish, in proportion as our communion with the Lord is intimate and uninterrupted. Would you then be eminent in religion, give yourselves unto prayer.

In exhorting you to regard private devotion, we recommend a branch of religion of which GOD principally is witness, but when to this we add, *a conscientious attention to Family Religion*, the case is very different. There is nothing probably, in which the difference between good and bad men, is more conspicuous, than in the manner in which their families are conducted. We do not enquire, Whether you worship GOD at all in your families; for we hope there are few or none in our societies, who totally neglect so undeniable and necessary a duty. But in what manner do you attend to family religion? Do you, brethren, regularly call your family around you, instruct them out of GOD's word, and with a seriousness and fervour that can scarcely fail to interest their hearts, commend them to the Father of Mercies? Do you, according to your abilities and opportunities, teach them the good and the right way, warn them against temptation, reprove them for their faults, and cherish

with tenderness every opening symptom of piety? Uniting authority with love, do you employ every precaution, lest they should be led astray by the temptations of the world, and lest you should be accessary to their ruin? Do you feel more anxious for the interest of their souls, than for any other interest? While you study their worldly prosperity, and observe with pleasure the amiable dispositions and lively parts of your children; do you desire never to forget the infinite worth of their souls, and the danger they are in while unrenewed, and do you travail in birth again, till Christ be formed in them? If you do not thus walk before your household, though the forms of family worship be regularly observed, What do you more than others?

The change effected in your character by the grace of GOD should be conspicuous in the *manner in which you attend on the public exercises of religion.* If you can be content with hearing sermons and appearing in the sanctuary; if there is a dull uninteresting sameness in your revolving Sabbaths; if you can be roused from your lethargy, only by something that is new and popular, and calculated to awaken curiosity; what difference is there between you and worldly men? Let it be your study, brethren, not merely to attend to spiritual duties, but to perform them in a spiritual manner. Let it appear, that the Sabbath is your delight, and the house of the Lord your beloved resort; that the devotional parts of public worship absorb your powers, and kindle your passions; that you regard them together with the ministry of the word, as the means of grace; and in the seriousness, the cheerfulness, the interest, and fervour of your behaviour, let men see that the language of your heart is, 'O Lord, the desire of our soul is to thy name, and to the remembrance of thee.'

If you desire to adorn religion by exhibiting its power, endeavour to cultivate a *spirit of self-denial* Let it appear, that without murmuring and repining you can give up your opinions, your desires, your wills, and your interest, when you see that GOD may be honoured thereby. While others are under the dominion of their passions and tempers, let the power of religion appear in sweetening your temper, controuling your passions, and making you content to be nothing, that the Saviour and his cause may be glorified. Let the world see, that while in the cause of GOD you are active, bold, zealous and unyielding; in your own cause, you have learned of him who was 'meek and lowly, and who pleased not himself.'

If you would evince the reality of your religion, be careful to *avoid those evils, the abstaining from which is attended with mortification, and be ready to perform those duties which may subject you to inconvenience.*

There are many services in which you may engage, without involving any material sacrifice; there are others as plainly pointed out in Scripture, which cannot be performed without exposing us to the ridicule and scoffs of the world, the contempt of the great, or the reproaches of those whose favour we might naturally desire; and these are to form the test of our sincerity. It was the resolution of David, that he would not offer to the Lord that which cost him nothing. Let our resolution be like his. Let the sacrifice of our pride and selfishness be the first testimonies of love to our Lord. To whatever ignominy our conduct may expose us, or whatever pain it may occasion, let us in the strength of GOD, be decided followers of Christ. Let us not be so conformed to the world as to render it doubtful whether its charms do not still hold the predominancy in our hearts. Let us not pursue its wealth and vanities with the eagerness of irreligious men, or be overwhelmed with sorrow, when 'riches take to themselves wings and fly away.' Let us aim at a holy superiority to the things of time. Let us walk by faith, 'looking not at the things that are seen, but at the things that are unseen;' let us cultivate spirituality of mind and deadness to a world which we know to be passing away; let us habituate ourselves to view every thing in the light of eternity; and tho' parting with sins which have entwined so closely about our hearts as to become part of ourselves, may be attended with much agony, let us prove that love to Jesus can mingle pleasure with the most painful duties, and render even mortification pleasant.

While you are decided in your adherence to Christ, and your separation from the world, be careful to recommend religion by a *scrupulous attention to those parts of duty, which worldly men cannot help esteeming.* 'Owe no man any thing;' be exact in attending to the maxims of integrity in your commercial transactions; guard against the sins of the tongue, and habitually make conscience of your words, that your testimony may be as much valued as your oath; endeavour to do good to all around you; let them feel your pity, and experience your bounty, if you have any thing to give to him that needeth. Be like Dorcas, 'full of good works and almsdeeds,' and compel those who know not GOD, to 'glorify your Father who is in heaven.'

Though *Humility* does not rank high in the list of virtues inculcated by the world, nothing is a greater ornament to religion, or more effectually conciliates the esteem of unconverted men, than the exercise of this lovely temper. Beware, therefore, of a forward, rash, or overbearing disposition, a conceited opinion of your own attainments and worth, and a mind impatient of rebuke. Learn to bear with meekness and forbearance the false accusations and harsh censures of others; be not easily offended or provoked, nor eager to obtain notice and distinction; be kind and gentle, patient and contented, modest and unassuming, ready to forgive, and willing to perform the meanest services, if by so doing the Saviour may be glorified, or any hope entertained of doing good to the souls of men. 'Be clothed with humility.'

Study to do these things which are impracticable by any but real Christians. Unfeigned love to the brethren for the truth-sake, which dwelleth in them, is a feeling which no unconverted man can experience. Cherish this holy principle. Let your love abound more and more to each other, and to all saints; let the poorest and meanest in the flock of Christ, be regarded by you with sympathy and esteem; and overleaping the barriers which party zeal has raised, embrace as brethren in Christ, all who bear the lineaments of your divine master. *Love the evil also*, as well as the good, sinners as well as saints. Pity them, pray for them, and employ every means in your power to save them from eternal destruction. '*Love your enemies*; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Be ye therefore, perfect, even as your Father which is in heaven, is perfect.'

If you are decided and consistent in your attachment to Christ, you will discover *a lively interest in the success of his cause, and the advancement of his kingdom.* Instead of leaving others to labour for him unassisted, you will esteem his service more than your worldly ease, and accounting it an honour to be employed by GOD, you will often enquire, 'Lord what wilt thou have me to do!'

If you wish to be eminent in religion, cultivate *tenderness of conscience*, hating every false way, and desiring to have respect to all GOD's commandments. The maxim of worldly men is, not to be over scrupulous; and the mere moralist, though very amiable in his general conduct, accounts it foolish, not to yield in little things. But if we

properly appreciate our character, and feel the influence of the love of Christ, though we regard not all his precepts as of equal importance, yet we shall value all of them. We shall dread the least sin, more than the greatest suffering, and we shall make conscience of those things, which by others are little regarded. Instead of advancing fearlessly to the very boundaries of sin, we shall avoid the appearance of evil. We shall consider our time, as a talent, not to be squandered away, but improved; we shall look well to our affections, lest they wander or grow cool; we shall guard against secret sins, as well as those which are more flagrant; we shall attend to private duties, as well as to those which meet the eye of our fellow creatures; we shall not be contented with the forms of godliness, but be concerned that in attending to them, the whole soul be engaged; we shall make conscience of our thoughts, 'keeping the heart with all diligence, for out of it are the issues of life.'

It is a sign of great eminence in religion, *when we can rejoice in the attainments of others, though by them our own lustre may be obscured.* The desire of splendid and commanding talents has from the beginning been a source of envy and strife in the Church of Christ; at this we need not be surprized, considering how congenial with human nature, is a spirit of emulation. Yet there are Christians who can sincerely bless GOD, for the superior abilities and usefulness of others; who can from the heart adopt the language of an eminent nonconformist, 'I bless GOD that his name may be glorified by others more than I can glorify it myself. Though I can do but little, yet blessed be GOD, there are others who can do more, and therein I do rejoice and will rejoice.' To be able to feel thus, may be despised by the carnal as indicating meanness of spirit, but it is a sign of great grace.

If we would have the power of grace conspicuous in us, let us *endeavour to maintain a state of mind accommodated to all the different circumstances of God's providence,* prepared for sudden changes, neither elated by prosperity, nor depressed by adversity. To bear honours with meekness, and to keep the heart humble in prosperity; and in adversity, not to be contented merely, but cheerful; are exercises of grace, comparatively so rare and so difficult, that we cannot easily say which is the most eminent attainment. Yet we have read of a king, who appealing to the Searcher of hearts could say, 'Lord, my heart is not haughty, nor mine eyes lofty;' and we have heard an Apostle declare, 'I have learned in whatsoever state I am, therewith to be content. I know both

how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.'

We will only add, that the excellency of the Christian temper becomes apparent and glorifies GOD, in proportion as we *imitate our dear Redeemer*. Often ask yourselves, brethren, 'How would the Saviour have acted were he situated as we are?' This enquiry will frequently shed a light on your path; and if accompanied with a sincere desire after conformity to his image, and humble dependance on his spirit, you shall go from strength to strength, till at length you appear on Mount Zion perfect in holiness, beauty, and glory.

To conclude. In reviewing the subject of this letter, what reason must the very best among us discern, for deep humility and fervent prayer, for constant circumspection, and increased diligence. 'If thou, Lord, shouldest mark iniquity, O Lord, who shall stand? Who can understand his errors! Cleanse thou me from secret faults.' Let us, brethren, be continually supplicating GOD, through Jesus Christ, to pardon our numberless sins, the defects of our duties, and our actual transgressions. Let us daily seek those influences of the Holy Spirit, which are promised to all who ask for them, and without which our souls must remain spiritually dead, and utterly incapable of any act of holy obedience. Enjoying a hope of pardon through the precious blood of Christ, and 'being strengthened with might by his Spirit in the inner man,' let us go on to perfection; let us study to be more distinguished from the world than ever; let us seek the most unequivocal evidences of our regeneration and adoption; let us bear in our foreheads the seal of the servants of GOD, and be the epistles of Christ known and read of all men. Instead of resting in a little religion, or in a few of its enjoyments, let us not be satisfied till we are filled with all the 'fulness of God;' till we 'are holy as he is holy.'

Frequently looking back with humility and gratitude on the time when our 'understanding was darkened, and we were alienated from the life of GOD;' and adoring the holy sovereignty of the Supreme, let us confess, that by the grace of GOD we are what we are. And when we find the flesh lusting against the Spirit, so that we cannot do the things that we would, let us with eager hope and holy joy anticipate the period, when freed from the contagion.

of sin, and the infirmities of our nature, we shall be raised to the summit of perfection; when in GOD's light we shall see light; when we 'shall know even as also we are known;' when we shall be like Christ, because we 'shall see him as he is;' when we shall be 'without fault before the throne, without spot, or wrinkle, or any such thing; when there shall be no more death, neither sorrow nor crying, neither shall there be any more pain;' when we shall inhabit the new Jerusalem, 'into which shall in no wise enter any thing that defileth, and there shall be no more curse: but the throne of GOD and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads; and they shall reign for ever and ever.'

'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things; and the GOD of peace shall be with you.'

We remain,

Your affectionate brethren,

In the faith and hope of the gospel,

THOMAS ROBERTS, MODERATOR.

BREVIATES,

SALISBURY, MAY 16.

Tuesday Evening, vii. Brother HORSEY, of *Taunton*, prayed; Brother SAUNDERS, of *Frome*, preached, from Heb. ix. 13, 14. '*For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*' Brother PRICE, of *Yeovil*, concluded with prayer.

Wednesday Morning, xi. The Members of the Society for the benefit of the Widows and Orphans of Ministers held their Annual Meeting.

Afternoon, iii. The Association was commenced with prayer, by Brother DEAR, of *Paulton;* Brother ROBERTS, of *Bristol*, was chosen Moderator; the Preliminaries and the Letters from the Churches were read; Minutes were taken of their contents; and Brother JAMES, of *Truro*, concluded with prayer.

Wednesday Evening, vii. Brother MIALL, of *Portsea*, prayed; Brother PAGE, of *Bristol*, preached, from Matt. xii. 20. '*A bruised reed shall he not break, and smoking flax shall he not quench.*' Brother TYSO, of *Watchett*, concluded with prayer.

Thursday Morning, vi. Brother JOHN DORE, a Student at *Bristol*, Brother TILLY, of *Forton*, Brother BULGIN, of *Poole*, and Brother GILES, of *Lymington*, engaged in prayer. The money for the Association Fund was then received, amounting to £209 3*s.* 1*d.* and £22 10*s.* 6*d.* for Letters. The former was then distributed among necessitous and laborious Ministers belonging to the Association, together with a balance of £18 from last year's account, amounting in the whole to £227 3*s.* 1*d.*

Forenoon. xi. Brother DYER, of *Reading*, prayed; Brother ROBERTS, of *Bristol*, preached, from John iv. 25. '*The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he will tell us all things.*' The Circular Letter drawn up by Brother PAGE, was read; and Brother WILCOX, of *Plymouth Dock*, concluded with prayer.

The Members of the Association attended to business. The General Letter was approved, and ordered to be printed; the Churches at *Taunton*, *Lockerly*, *Wedmore*, and *Street* were received into the Association; and the distribution of the Fund was finished.

Thursday Evening, half past vi. Brother PORTER, of *Bath*, prayed; Brother HOLLOWAY, of *Bristol*, preached, from Rom. viii. 1. '*There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.*' Brother TIDMAN, Independent Minister at *Salisbury*, prayed.

The Members of the Association then proceeded with their business. The Church at *Weymouth* was received into the Association; and it was resolved to recommend their case, and also that of the Church at *Taunton*, to the benevolence of the Public.

A LETTER was read from Messrs. THOMAS THOMAS and JOSEPH IVIMEY, Secretaries to the *Union of Baptist Ministers and Churches, assembling in London*, requesting the attention of the Association to a Circular Address to the Churches published by them in March.

Resolved—That the Association, not being prepared to return an answer, defer the consideration of their reply to the next Meeting.

Some objections having been made to the resolution of last year, respecting the mode of defraying the expences of the Association;

Resolved—That it be recommended to the Churches, that each of them send a small sum to be appropriated to that object.

While we recommend to all the associated Churches to adopt this measure, we would particularly request those to attend to it, who are situated in places where the Association cannot conveniently be held, yet are willing, we presume, to contribute their quota, towards maintaining a Union to which they are so much attached. We hope also, that those of our brethren will attend to it, who, owing probably to distance, have not been present by their Messengers, the last two years, and therefore have not witnessed the difficulties that have been experienced, nor the discussions which those difficulties have occasioned.

Resolved—To hold the next Association at *Bath*, on the Wednesday and Thursday in Whitsun-week. Brethren RYLAND and MIALL to preach; in case of failure, Brethren GILES and KILPIN. Brother EDMINSON to draw up the General Letter.

In the absence of the Moderator, Brother SAFFERY, the Minister of the place where the Association was held, closed the Meeting with prayer.

STATE OF THE CHURCHES

SINCE THE

LAST ASSOCIATION.

INCREASE.		DECREASE.	
Baptized	448	Dead	89
Received by Letter	68	Dismissed	62
Restored	11	Excluded	56
	527		207

Clear Increase, 320.

The total number of Members in the Sixty-eight Associated Churches, is 6414.

☞ Our friends at *Bath* are earnestly requested, from a regard to the future prosperity of the Association, to avoid every thing superfluous in the provision they make for the Ministers and Messengers, at the next Meeting. They may rest assured, that the feelings of their brethren will be much more gratified, by an example of plainness, which, if followed, will relieve the Association from the difficulties under which it labours, than by the most costly fare that generosity and kindness could procure.

On account of the number of Letters to be read on the *Wednesday Afternoon*, our Friends are requested to take notice, that the Meeting will commence at *half past two* o'Clock.

LIST OF THE CHURCHES

Belonging to the Western Association.

	Churches.	Ministers.
	CORNWALL.	
1	*Helstone*	Joseph Lane.
2	*Truro*	John James.
	DEVONSHIRE.	
3	*Ashburton*	Philip House.
4	*Bampton*	John George.
5	*Bovey-Tracey*	Joseph L. Sprague.
6	*Brixham*	———
7	*Cullumpton*	Robert Humphrey.
8	*Dartmouth*	—— Cooper.
9	*Exeter*	Samuel Kilpin.
10	*Kingsbridge*	J. Nicholson.
11	*Modbury*	C. Woollacott.
12	*Plymouth*	George Gibbs.
13	*Pl. Dock Square*	Richard Davis.
14	*Pl. Dock, Pem. St.*	Thomas Wilcox.
15	*Prescot*	Benjamin Thomas.
16	*Tiverton*	John Singleton.
17	*Upottery*	S. Vincent.
	DORSETSHIRE.	
18	*Poole*	William Bulgin.
19	*Loughwood*	Richard Gill.
20	*Lyme*	Richard Scott.
21	*Weymouth*	William Rowe.
22	*Winbourne*	J. Miel.
	HAMPSHIRE.	
23	*Forton*	Thomas Tilly.
24	*Lockerly*	William Early.
25	*Lymington*	William Giles.
26	*Newport*	———
27	*Portsea*	Daniel Miall.
28	*Rumsey*	W. Yarnold.
29	*Wellow*	William Read.
	WILTSHIRE.	
30	*Bradford*	James Barnett.
31	*Bratton*	Robert Edminson.

	Churches.	Ministers.
32	*Calne*	Joseph Stennett.
33	*Crockerton*	Joseph Thresher.
34	*Downton*	J. Clare.
35	*Grittleton*	Richard Mosely.
36	*Malmsbury*	Thomas Martin.
37	*Melksham*	Thomas Ward.
38	*Penknap*	George Phillips
39	*Salisbury*	John Saffery.
40	*Shrewton*	W. Roberts.
41	*Warminster*	Joseph Mitchell.
	SOMERSETSHIRE.	
42	*Bath*	John P. Porter.
43	*Beckington*	J. Hinton—Jos. Seymour.
44	*Bridgewater*	James Viney.
45	*Bristol, Broadmead*	J. Ryland—Henry Page.
46	*Bristol, Counterslip*	John Holloway.
47	*Bristol, Pithay*	Thomas Roberts.
48	*Chard*	John Toms.
49	*Croscombe*	John Cantle.
50	*Frome*	Samuel Saunders.
51	*Hatch*	———
52	*Hanham & Keynsham*	Thomas Ayres.
53	*Horsington*	J. Cox.
54	*Isle Abbotts*	W. Humphrey.
55	*Paulton*	Joseph Dear.
56	*Stokegomer*	———
57	*Street*	Nathaniel T. Burnett.
58	*Taunton*	Richard Horsey.
59	*Watchett*	Joseph Tyso.
60	*Wedmore*	James Chandler.
61	*Wellington*	John Cherry.
62	*Yeoril*	Thomas Price.
	GLOUCESTERSHIRE.	
63	*Chalford*	James Deane.
64	*Horseley*	W. Winterbotham.
65	*Kingstanly*	James Williams.
66	*Sodbury*	Ezra Horlick.
67	*Thornbury*	———
68	*Wotton-under-Edge*	James Griffiths.

Baptist Western Society,

FOR THE RELIEF OF

NECESSITOUS WIDOWS AND ORPHANS

OF

MINISTERS OF THAT DENOMINATION.

EIGHTH ANNUAL MEETING,

SALISBURY, MAY 17, 1815.

REV. JOHN SAFFERY, IN THE CHAIR.

The Treasurer's Accounts were audited and approved, and Subscriptions received for the present year.

Resolved, That the sum of £31 2 7½ (being the 4th part of the income of the past year,) be divided, agreeably to Rule V. between Widows Bishop, Cole, and Taylor.

Resolved, That the Thanks of this Meeting be given to the Rev. John Shoveller, for the service he has rendered the Society the past year, and that he be requested to visit the Churches the ensuing year.

Resolved, That the Thanks of this Meeting be given to the Treasurer and Secretary, for their past services, and that they be requested to continue them the ensuing year.

Whereas doubts have arisen as to the meaning of Rule 19: *Resolved*, That instead of the words, '*in addition to his annual subscription, such a sum as shall be deemed adequate to his subscription from that time,*' be inserted the following words:—'*In addition to his life or annual subscription, one guinea per annum for every year so neglected.*

The rule now stands thus: "XIX. That any Minister ordained over "a Church at the time of the formation of this Society, who shall neg- "lect to subscribe before the annual meeting, 1809, and shall wish at "any period afterwards to become a member of this Society, shall pay "in addition to his life or annual subscription, one guinea per annum, "for every year so neglected. And any Minister, who at any future "period shall be ordained over a Church in these counties, and shall, "not join this Society at or before the second annual meeting after "such ordination, shall be subject to the same conditions, from the "period of such annual meeting taking place."

Dr. *Account of Receipts and Disbursements.* *Cr.*

1815.				1815.			
Balance of last year's act.		99	19 10	Paid Widow Taylor		7	12 11
Amount of old subscriptions		50	18 6	Ditto ditto Bishop		7	12 11
Amount of new ditto		13	2 6	Ditto ditto Cole		7	12 11
Amount of arrears		8	17 6	Purchase of £200 stock		139	3 8
Amount of life subscriptions		31	10 0	Rev. Mr. Shoveller's travelling expences, &c.		11	6 2
Amount of collections, viz.				Balance in the hands of the Treasurer		159	15 0
Lymington	3 0 0						
Paulton	2 15 0						
Poole	2 15 9						
Southampton	3 3 0						
Pithay, Bristol	11 15 2						
Counterslip, do.	7 12 6						
Broadmead, do.	16 1 2						
Frome, Rev. J. Murch's Meeting	3 17 4						
Frome, Rev. S. Saunders' Meeting	12 4 0						
Portsea	10 3 0						
Lyme	2 10 4						
Chard	1 6 0						
		77	3 3				
Amount of donations		3	0 0				
One year's dividend on £1800 stock		48	12 0				
		333	3 7			333	3 7

The following Ministers and Subscribers, in consequence of their having contributed Ten Guineas, or upwards, at one payment, are MEMBERS of this Society FOR LIFE, agreeably to Rule II.

A

B.W. Anstie, Esq. *Devizes* 20 0 0
Rev. T. Ayres, *Keynsham* 10 10 0

B

Rev. W. Bulgin, *Poole* 10 10 0
—— J. Barnett, *Bradford* 10 10 0
—— Is. Birt, *Birmingham* 11 11 0

C

Rev. T. Claypole, *Hooknorton* 10 10 0
—— W. Clift, *Chapmanslade* 10 10 0
—— J. Clift, *North Bradley* 10 10 0
—— J. Clare, *Downton* 10 10 0
Miss Chapman, *Lyme* 10 10 0

D

Rev. E. Daniell, *Luton* 10 10 0
—— J. Dawson, *Staines* 10 10 0
—— J. Dear, *Chelwood* 10 10 0
Rev. R. Davis, *Plymouth Dock* 10 10 0
—— J. Dyer, *Reading* 10 10 0
Mr. E. Daniell, *Bristol* 10 10 0

E

Mr. James Evill, *Bath* 10 10 0
Mr. J. Edwards, *Lyme* 10 10 0
Mr. W. Ellis, *Portsea* 10 10 0
Rev. R. Edminson, *Bratton* 10 10 0
—— W. Early, *Lockerly* 10 10 0

G

Rev W. Gray, *Chipping Norton* 10 10
—— B. Godwin, *Dartmouth* 10 10 0
J. Goodeve, Esq. *Portsea* 10 10 0

H

Rev. H. Hawkins, *Eastcombes* 10 10 0

Rev. J. Hinton, *Bradford*	10	10	0
—— R. Humphrey, *Cullampton*,	10	10	0
—— J. Headden, *South Sea, Portsea*	10	10	0
Mr. Holmes, *Bristol*	10	10	0
J			
Mr. J. Jellyman, *Downton*	10	10	0
R. Jewers, Esq. *Portsea*	10	10	0
M			
Mr. T. Marsh, *Salisbury*	10	10	0
Rev. W. Mursell, *Lymington*	10	10	0
—— J. Miel, *Winbourne*	10	10	0
—— W. Murch, *Frome*	10	10	0
—— D. Miall, *Portsea*	10	10	0
J. Mears, Esq. *Frome*	10	10	0
N			
Rev. J. Nicholson, *Kingsbridge*	11	11	0
O			
Rev. R. Owers, *Southampton*	10	10	0
P			
Mr. W. Penny, *Salisbury*	10	10	0
Rev. T. Price, *Yeovil*	10	10	0
—— G. Phillips, *Westbury Leigh*	10	10	0
—— J. P. Porter, *Bath*	10	10	0
—— H. Page, *Bristol*	10	10	0
R			
Rev. T. Roberts, *Bristol*	10	10	0
Rev. Dr. Ryland, *Bristol*	10	10	0
—— W. Rowe, *Weymouth*	10	10	0
S			
Rev. J. Saffery, *Salisbury*	10	10	0
—— T. Smith, *Tiverton*	10	10	0
—— R. Scott, *Lyme*	10	10	0
—— J. L. Sprague, *Bovey*	10	10	0
Mr. Smith, *Salisbury*	10	10	0
Rev. J. Shoveller, *Poole*	10	10	0
Mr. M. Savery, *Bovey Tracey*	20	0	0
Rev. S. Saunders, *Frome*	10	10	0
Opie Smith, Esq. *Bath*	10	10	0
J. Sheppard, Esq. *Frome*	10	10	0
T			
Rev. D. Trotman, *Tewkesbury*	10	10	0
—— J. Toms, Chard	10	10	0
—— J. Tyso, *Watchett*	10	10	0
—— T. Tilly, *Forton*	10	10	0
Mr. A. Tozer, *Bristol*	10	10	0
W			
J. Whitchurch, Esq. *Salisbury*	10	10	0
S. Whitchurch, Esq. *ditto*	10	10	0
Rev. W. Winterbotham *Horseley*	10	10	0
—— T. Ward, *Melksham*	10	10	0
—— D. White, *Cirencester*	10	10	0
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A			
Mr. T. Alwater, *Nunton*	1	1	0
Mr. F. Allen, *Frome*	1	1	0
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B			
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Mrs. Bunn, *Frome*	1	1	0
Misses Bunn, *ditto*	1	1	0
Mr. E. Bliss, *Pensile House, Hampton*	1	1	0
Mr. T. Bliss, *West Smithfield, London*	1	1	0
Mr. E. Beruard, *Nailsworth*	1	1	0
Mr. C. Blackwell, *Avening*	1	1	0
Mr. A. Barling, *Romsey*	1	1	0
Mrs. M. Butt, *Bristol*	0	10	6
Mr. R. Brittain, *Frome*	1	1	0
C			
Rev. J. Cox, *Horsington*	1	1	0
Mrs. Carpenter, *Beckington*	1	1	0
Rev. J. Cherry, *Wellington*	1	1	0
J. Cooper, Esq. *Dunkirk House*	1	1	0
Mr. Clark, *Bristol*	1	1	0
Misses Cottle, *Bristol*	1	1	0
D			
Rev. J. T. Dobney, *Wallingford*	1	1	0
Mr. G. Drayton, *Gloucester*	1	1	0
Mr. J. Daniell, *Bristol*	1	1	0
Mr. W. Dunn, *Trowbridge*	1	1	0
Rev. J. Dean, *Chalford*	1	1	0
E			
Mrs. Evans, *Bristol*	2	2	0
Mr. J. Easthope, *Evesham*	1	1	0
Mrs. Freeman, *London*	1	1	0
Mr. Foster, *Plymouth-Dock*	1	1	0
Mr. T. Edwards, *Southampton*	1	1	0
Mrs. Edwards, Junr. *ditto*	1	1	0
G			
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—— J. Clift, *North Bradley* 10 10 0
—— J. Clare, *Downton* 10 10 0
Miss Chapman, *Lyme* 10 10 0

D

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E

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Mr. W. Ellis, *Portsea* 10 10 0
Rev. R. Edminson, *Bratton* 10 10 0
—— W. Early, *Lockerly* 10 10 0

G

Rev W. Gray, *Chipping Norton* 10 10
—— B. Godwin, *Dartmouth* 10 10 0
J. Goodeve, Esq. *Portsea* 10 10 0

H

Rev. H. Hawkins, *Eastcombes* 10 10 0

Rev. J. Hinton, *Bradford*	10	10	0
—— R. Humphrey, *Cullumpton*,	10	10	0
—— J. Headden, *South Sea, Portsea*	10	10	0
Mr. Holmes, *Bristol*	10	10	0
J			
Mr. J. Jellyman, *Downton*	10	10	0
R. Jewers, Esq. *Portsea*	10	10	0
M			
Mr. T. Marsh, *Salisbury*	10	10	0
Rev. W. Mursell, *Lymington*	10	10	0
—— J. Miel, *Winbourne*	10	10	0
—— W. Murch, *Frome*	10	10	0
—— D. Miall, *Portsea*	10	10	0
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O			
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P			
Mr. W. Penny, *Salisbury*	10	10	0
Rev. T. Price, *Yeovil*	10	10	0
—— G. Phillips, *Westbury Leigh*	10	10	0
—— J. P. Porter, *Bath*	10	10	0
—— H. Page, *Bristol*	10	10	0
R			
Rev. T. Roberts, *Bristol*	10	10	0
Rev. Dr. Ryland, *Bristol*	10	10	0
—— W. Rowe, *Weymouth*	10	10	0
S			
Rev. J. Saffery, *Salisbury*	10	10	0
—— T. Smith, *Tiverton*	10	10	0
—— R. Scott, *Lyme*	10	10	0
—— J. L. Sprague, *Bovey*	10	10	0
Mr. Smith, *Salisbury*	10	10	0
Rev. J. Shoveller, *Poole*	10	10	0
Mr. M. Savery, *Bovey Tracey*	20	0	0
Rev. S. Saunders, *Frome*	10	10	0
Opie Smith, Esq. *Bath*	10	10	0
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T			
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—— J. Toms, *Chard*	10	10	0
—— J. Tyso, *Watchett*	10	10	0
—— T. Tilly, *Forton*	10	10	0
Mr. A. Tozer, *Bristol*	10	10	0
W			
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S. Whitchurch, Esq. *ditto*	10	10	0
Rev. W. Winterbotham *Horseley*	10	10	0
—— T. Ward, *Melksham*	10	10	0
—— D. White, *Cirencester*	10	10	0
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Mrs. Bunn, *Frome*	1	1	0
Misses Bunn, *ditto*	1	1	0
Mr. E. Bliss, *Pensile House, Hampton*	1	1	0
Mr. T. Bliss, *West Smithfield, London*	1	1	0
Mr. E. Bernard, *Nailsworth*	1	1	0
Mr. C. Blackwell, *Avening*	1	1	0
Mr. A. Barling, *Romsey*	1	1	0
Mrs. M. Butt, *Bristol*	0	10	6
Mr. R. Brittain, *Frome*	1	1	0
C			
Rev. J. Cox, *Horsington*	1	1	0
Mrs. Carpenter, *Beckington*	1	1	0
Rev. J. Cherry, *Wellington*	1	1	0
J. Cooper, Esq. *Dunkirk House*	1	1	0
Mr. Clark, *Bristol*	1	1	0
Misses Cottle, *Bristol*	1	1	0
D			
Rev. J. T. Dobney, *Wallingford*	1	1	0
Mr. G. Drayton, *Gloucester*	1	1	0
Mr. J. Daniell, *Bristol*	1	1	0
Mr. W. Dunn, *Trowbridge*	1	1	0
Rev. J. Dean, *Chalford*	1	1	0
E			
Mrs. Evans, *Bristol*	2	2	0
Mr. J. Easthope, *Evesham*	1	1	0
Mrs. Freeman, *London*	1	1	0
Mr. Foster, *Plymouth-Dock*	1	1	0
Mr. T. Edwards, *Southampton*	1	1	0
Mrs. Edwards, Junr. *ditto*	1	1	0
G			
Rev. R. Gill, *Loughwood*	1	1	0
—— W. Giles, *Lymington*	1	1	0

Mr. T. Glass, *Westbury Leigh*	1	1	0
Mr. T. Geard, *Yeovil*	1	1	0
Mrs. Godwin, *Bristol*	1	1	0
H			
Mr. J. Heskins, Jun. *Nailsworth*	1	1	0
Mr. R. Horsey, *Wellington*	1	1	0
R. Haynes, Esq. *Westbury*	1	1	0
Rev.——Hutchins, *Dudley*	1	1	0
Mr. S. Hart, *Bradford*	1	1	0
Mr. R. Harris, *Dilton's-Marsh*	1	1	0
Rev. P. House, *Ashburton*	1	1	0
——J. Holloway, *Bristol*	1	1	0
Mr. G. Head, *Bradford*	1	1	0
J. Hart, Esq. *Bristol*	1	1	0
Rev. W. Humphrey, *Isle Abbotts*	1	1	0
I			
Rev. Alexander Inglis, *Chester*	1	1	0
Mr. Tho. Ireland, *Portsea*	1	1	0
K			
Mr. G. Kingdon, *Frome*	1	1	0
M			
Rev. J. Matthews, *Road*	1	1	0
Mrs. Murch, *Cullumpton*	0	10	6
Rev. T. Martin, *Malmsbury*	1	1	0
O			
Mr. B. Overbury, *Westbury*	1	1	0
Mr. T. Overbury, *Nailsworth*	1	1	0
P			
Mr. J. Parsons, *Laverton*,	1	1	0
Mrs. Pasco, *Frome*	1	1	0
Miss E. Protheroe, *Bristol*	1	1	0
Mr. H. Puntis, *Portsea*	0	10	6
R			
Mr. Jas. Rawlings, *Frome*	1	1	0
Rev. H. Russell, *Broughton*	1	1	0
Mr. W. Ralfs, *Portsea*	1	1	0
Mr. I. Rawlins, *Frome*	1	1	0
Rev. W. Roberts, *Shrewton*	1	1	0
Mr. H. Roe, *Southampton*	1	1	0
Mrs. Rouse, *Portsea*	1	1	0
Mrs. T. Ransford, *Stapleton*	1	1	0
S			
Hy. Sheppard, Esq. *Frome*	1	1	0
Mr. S. Salter, *Trowbridge*	1	1	0
Har. Sheppard, Esq. *Frome*	1	1	0
Mrs. Sheppard, *ditto*	1	1	0
Mr. W. Stancomb, *Trowbridge*	1	1	0
W. Skinner, Esq. *Bristol*	1	1	0
Mr. J. Saunders, *Plymouth*	1	1	0
J. Self, Esq. *Trowbridge*	1	1	0
T			
Rev. B. Thomas, *Culmstock*	1	1	0
Mr. W. Tyler, *Bristol*	1	1	0
Miss Turner, *Tewkesbury*	0	10	6
V			
Rev. J. Viney, *Bridgewater*	1	1	0
W			
Mr. R. Whittard, *Gloucester*	1	1	0
Mrs. H. Wickenden, *Lymington*	1	1	0
Mr. G. Welsford, *Weymouth*	1	1	0
Mr. C. Willoughby, *Frome*	1	1	0
Rev. J. Williams, *Kingstanly*	1	1	0

DONATIONS and LEGACIES.

Dr. Ludlow, Bristol, Legacy	20	0	0
Mrs. Kelson, Beckington	10	0	0
Friends at Melksham	6	6	0
Provisional Fund, Shortwood	5	5	0
Mrs. Head and Family	10	0	0
A Friend, by Mr. Savery, of Bovey, (5th don.)	1	1	0
Miss Harmer, Bristol	0	5	0
Misses Angel, ditto	0	15	0
Mr. W. Ellis, Jun. Portsea	1	0	0
Lieut. Jewers, ditto	1	0	0

The next Annual Meeting of the Society is intended to be held at *Bath*, on Wednesday, in the Whitsun-week, 1816, at Eleven o'Clock in the Forenoon.

Any Person wishing to obtain Copies of the Rules of this Society, may have them on application to the Secretary, Mr. JOHN DANIELL, Clare-street, Bristol.

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